



PLANTING SEEDS IN A BARREN LAND

A PORTRAIT OF THE SYSTEM FOR PRODUCING ISLAM RELIGION
TEACHERS IN INDONESIA

Research on the System for Producing Teachers of the Islam Religion
CISForm Yogyakarta – PPIM UIN Jakarta

PLANTING SEEDS IN A BARREN LAND

**A PORTRAIT OF THE SYSTEM FOR PRODUCING ISLAM RELIGION
TEACHERS IN INDONESIA**

CISForm Yogyakarta – PPIM UIN Jakarta

CONVEY REPORT
PLANTING SEEDS IN A BARREN LAND:
A PORTRAIT OF THE SYSTEM FOR PRODUCING ISLAM
RELIGION TEACHERS IN INDONESIA
Vol. 2 | No. 4 | Yr. 2019

Research Team:

Muhammad Wildan (Coordinator)
Abdur Rozaki (Member)
Ahmad Muttaqin (Member)
Ahmad Salehudin (Member)
Alimatul Qibtiyah (Member)
Fatimah Husein (Member)
Rahmad Hidayat (Member)
Sekar Ayu Aryani (Member)
Sukiman (Member)

Publisher:

CISForm

Center for the Study of Islam and Social Transformation
Universitas Islam Negeri (UIN) SunanKalijaga
MarsdaAdisucipto Street, Yogyakarta 55281
Email: cisform@uin-suka.ac.id
Website: cisform.uin-suka.ac.id

FOREWORD

This CONVEY REPORT was written to provide a brief insight to the public about the research findings conducted by the Center for the Study of Islam and Social Transformation (CISForm) UIN Sunan Kalijaga, Yogyakarta, in 19 Islamic Universities (IU) in 8 regions of Indonesia. This research entitled System for Producing Islam Religion Teachers and the Challenge of Diversity in Indonesia was conducted in collaboration with the Center for Islam and Societal Studies (PPIM) UIN Syarif Hidayatullah Jakarta under the Convey Program.

Design-wise and issue-wise, this research is a piece of puzzle in a big map of research initiated by CONVEY and PPIM UIN Jakarta to look at the development of diversity in Indonesia. If previous research was focused on the rise of intolerance and radicalism in educational institutions such as intolerance and radicalism in Student Councils and teachers' religious opinions, this research aims at revealing the system for producing Islam Religion teachers that can potentially result in intolerant and radical teachers.

CISForm would like to express its gratitude to senior researchers of PPIM UIN Jakarta: Prof. Dr. Jamhari Makruf, Dr. Saiful Umam, Dr. Fuad Jabali, Dr. Didin Syafruddin, Prof. Dr. Oman Fathurrahman, Dr. Ismatu Ropi, Dr. Jajang Jahroni, and the team who initiated and organized this research from the formulation of the research instrument, data collection, consignment, report writing, as well as the dissemination of research results. Furthermore, we would like to

|

express our gratitude to Mr. Didin Syafruddin, the program officer who has thoroughly read and provided input for this CONVEY REPORT draft.

Last but not least, we would like to give our deepest appreciation to the research team of CISForm UIN Sunan Kalijaga Yogyakarta who has worked hard, spent time, energy and minds for almost six months in conducting this research. We would also like to thank the local research assistants who have assisted and did their part in collecting data in the field. This research is the result of all of their hard work. We hope that this CONVEY REPORT can contribute up to date information on the system of Islamic education and all of its dynamics, including the current challenge of diversity in Indonesia.

Yogyakarta, 31 January 2019

TABLE OF CONTENTS

FOREWORD___iii

TABLE OF CONTENTS___v

EXECUTIVE SUMMARY___vii

PLANTING SEEDS IN BARREN LAND A PORTRAIT OF THE SYSTEM
FOR PRODUCING ISLAM RELIGION TEACHERS IN INDONESIA___1

I. BACKGROUND___1

II. RESEARCH FOCUS, THEORY AND METHODOLOGY___2

Theoretical Perspective___3

Research Method___5

III. ISLAMIC EDUCATION DEPARTMENTS IN ___8
INDONESIA___8

A. Philosophy and Policy on Education___9

B. Student Input and Recruitment___11

C. Religious and Arabic Competence___12

D. Critical Education___16

E. Religious Activity in Campus Environment___17

F. The Decline of Religious Moderatism___20

IV. CHALLENGE OF ISLAMISM___22

V. CONCLUSION___25

BIBLIOGRAPHY___29

ABOUT CISFORM___31

EXECUTIVE SUMMARY

Background

Some of the most recent research on radicalism has shown a correlation between teachers and the flourishing intolerance and radicalism among the youth (PPIM 2016, 2017, 2018; Maarif Institute, 2017). The role of Islam Religion teachers, textbooks, and supporting activities at school, can be assumed to be powerless in anticipating and preventing the infiltration of intolerant and radical ideology into schools. This bleak picture of intolerance among students and religion teachers at school signifies a serious problem in the process for producing and guiding Islam Religion teachers.

This condition begs a question: where did the intolerant ideology among students and religion teachers come from? Is there anything wrong in the system for producing religion teachers? What has been done by Islamic Education Departments in Islamic Universities (private or public) to produce moderate, tolerant and competent Islam Religion teachers? What are the challenges in producing professional and quality Islam Religion teachers? This research will specifically study the system for producing Islam Religion teachers in Indonesia.

Research Focus

This research was conducted based on the assumption that there is a strong correlation between intolerant ideology and radical tendency significantly found among religion teachers and high school

level students with the implementation of education for prospective religion teachers in Islamic Education departments of Islamic Universities. Therefore, some of the basic questions that this research attempted to answer were : (1) How does the system for producing Islam religion teachers work?; (2) What is the Islamic competence of prospective Islam religion teachers?; and (3) How is the religious opinion and attitude of students aspiring to become teachers of Islam religion education, especially with regard to issues of intolerance and radicalism?

Research Method

19 Islamic universities in eight regions were selected through purposive sampling as the research locations. Respondents for the survey and interview/FGD were selected based on the following criteria: professors who taught the Islamic subject and senior college students (5th and/or 7th semester). This research employed mixed-methods by applying five data collection techniques, namely: (1) document review; (2) survey; (3) Focus Group Discussion (FGD); (4) Semi-structured interview; and (5) Observation.

Research Findings

The result of this research showed that the system for producing Islam Religion teachers in Islamic Education departments was generally weak and vulnerable to the influence of intolerance and radicalism. This was discovered in some research findings. First, the raw input and recruitment process for Islamic education students did not filter prospective students according to the characteristics of the Islamic Education departments. Survey results found that students were recruited through independent routes (52.2%), SPAN-PTKIN (21.4%), and UM-PTKIN (17.4%). Specifically for the recruitment process in PTKIN (majority PTKIS only used independent routes), it was respectively SPAN-PTKIN (43.5%), UM-PTKIN (32%), and Independent (21.6%). SPAN-PTKIN process meant recruitment simply by looking at the scores achieved in the national exams and it favored alumni of public high schools who usually had relatively higher scores, rather than alumni of Islamic high schools who had been equipped with adequate Islamic knowledge.

The second factor was in the education policy and philosophy. In general, it would be safe to say that the problem faced by Islamic Education departments was caused by the unclear education policy

and philosophy that tend to focus on pedagogical ability.

The third factor was the mastery of the study of the religion especially using the Arabic language and the religious attitude of academia members in Islamic Education departments. In general, there were only 36.1% professors who could speak Arabic fluently and only 42.3% who could read Arabic literature. Meanwhile, there were only 18% students who could read Arabic. In terms of religious attitude among professors, we found that 14.2% of them agreed that Islam could only be enforced within an Islamic state system and 16.6% agreed with the use of violence to defend religion. Meanwhile, based on surveys on students, the opinion regarding the state system was quite disconcerting. Although in general most Islamic Education students highly regarded Pancasila as something that was consistent with Islamic values, there were 10% who disagreed. Other findings showed that 47.5% students agreed that Islam could only be enforced within an Islamic state system.

The fourth factor was that the learning process had not been able to trigger critical thinking amongst students. The curriculum and syllabus did not contain any elements to indicate education of a critical attitude, hence when it came to practicing the learning process, students tend to be narrow minded. The fifth factor was the religious activities in the campus tend to drive the spread of religious conservatism and exclusivity. The sixth factor was the lack of moderation in religion. It appeared that religious moderation, which had been the foundation of religious intellectualism campus, would eventually be defeated by conservatism and even radicalism.

Recommendation

1. The student recruitment system must be improved. There are at least three things that could be done. **First**, to base the recruitment criteria on scholastic achievement that have been adapted according to the profile qualifications of Islamic Education graduates. Second, the test material in the selection system must be able to measure mastery of basic Islamic knowledge. **Third**, there need to be an instrument that can measure the prospective student's religious tendency in order to recruit students who possess the understanding of religious knowledge that is moderate.

2. The curriculum needs to be redesigned in order to enable students studying the Islam religion to obtain in-depth Islamic knowledge without losing the pedagogical skills they need.

3. There must be a standardization of Arabic language proficiency for Islamic Education students.

4. Religious moderatism and tolerance must be socialized by adding study materials that cover other religions, multiculturalism, comparisons of different schools of thought, critical Islamic studies as well as logics and critical thinking.

5. There needs to be a policy to develop religious moderation and prevent the development of intolerant and radical Islam in campus.

PLANTING SEEDS IN BARREN LAND A PORTRAIT OF THE SYSTEM FOR PRODUCING ISLAM RELIGION TEACHERS IN INDONESIA

I. BACKGROUND

Ever since 2016, the world of education and religion in Indonesia has been shocked at the realization that radicalism and extremism has been flourishing in universities. Those ideologies have apparently infiltrated the universities, affecting not only students, but also professors and officials at campus. Those ideologies infiltrated schools and universities through various ways, such as religious extracurricular activities, content of textbook, and alumni who are affiliated with intolerant and radical movements (Wahid Foundation, 2016; Hairus Salim HS, Najib Kailani, and NIKmalAzekiyah, 2011; PPIM UIN Jakarta, 2016; PPIM UIN Jakarta, 2018).

Some researches revealed the high potential for radicalism and extremism among young Muslims. The findings from PPIM UIN Syarif Hidayatullah (2017, 2018) and Maarif Institute (2017) have shown that young people are vulnerable and easy target for the spread of radical ideologies in educational institutions. One indication is the decreasing level of appreciation toward diversity and tolerance for different groups (inter-faith as well as intra-faith), and for groups deemed as heretic according to their faiths. PPIM's research in 2017 on school/college students and teachers/professors in 34 provinces in Indonesia found that 49% school/college students do not agree with the idea that the government should protect heretic sects (Shia and Ahmadiyya); and 86% school/college students agree that the government should

ban minority groups who are considered as deviant based on Islamic teachings.

Another fact revealed by PPIM is that 38% school/college students, and 18% teachers/professors agree with the definition of Jihad as war against non-Muslim; and 16% school/college students and 7% teachers/professors agree that suicide bombing is indeed jihad; furthermore, 34.3% school/college students and 19% teachers/professors agree that apostates can be killed. These data show quite a serious and apprehensive potential for intolerance and extremism amongst students and teachers alike.

The research conducted by Maarif Institute (2017) on student council policies in various schools found that there was a serious problem in educational institutions with regard to the infiltration of radical ideology into schools (general/Islamic high schools, public or private). One of the major findings of this research is that educational institutions are really vulnerable to religious politicization. This is problematic, because these institutions have a strategic position in shaping this nation's character (Maarif 2017). The research also found that schools are weak against infiltration of radical external organizations. Furthermore, the teachers and the schools themselves are really powerless in stopping the influence of religious radicalism.

Results of PPIM (2017, 2018) and Maarif Institute (2017) researches show a correlation between teachers and the flourishing intolerance and radicalism amongst the youth. School components such as Islam Religion teachers, textbooks, and supporting activities, tend to be weak in stopping and resisting intolerance and radicalism. This bleak picture of intolerance among students and teachers at school showed that something was wrong in the system for producing and guiding Islam Religion teachers. This condition begs a question: where did the intolerant ideology among students and religion teachers come from? Is there anything wrong in the System for Producing religion teachers all this time? What has been done by Islamic Education Departments in Islamic Universities (private or public) to produce moderate, tolerant and competent Islam Religion teachers? What are the challenges in producing a professional and quality Islam Religion teacher?

II. RESEARCH FOCUS, THEORY AND METHODOLOGY

This research was conducted based on the assumption of a strong correlation between intolerant ideology and radical tendency that was found to be significantly present among religion teachers and

high school level students and the implementation of education for prospective religion teachers in Islamic Education departments of Islamic Universities. This was influenced by various factors, ranging from the realm of policies, student input, education process, HR and the campus neighborhood itself. Therefore, some of the questions that this research attempted to answer were:

1. How did the system for producing Islam religion teachers work?
2. How were the knowledge capacity and religious attitude of students in Islamic Education departments?
3. What was the Islamic opinion and attitude of students aspiring to become Islam religion teachers, especially with regard to issues of intolerance and radicalism?

As such, this research aimed to: (1) Identify and analyze the systemic and non-systemic elements in Islamic Universities (PTKI) that contributed to incompetence and exclusive attitude among students aspiring to become Islamic Education (PAI) teachers; (2) identify religious opinion and attitude of PAI students especially with regard to issues of intolerance, radicalism and extremism; (3) identify other sources or external elements, including education outside the classroom or PAI official program, that contributed to the development of religious knowledge capacity and attitude among students aspiring to become PAI teachers.

Theoretical Perspective

In principle, an educational institution is a key element in normalizing social, political and cultural values within a society. Schools, for instance, can, through curriculum, pedagogy, and learning process, play an important role in maintaining and reinforcing societal values (Apple, 1979). Educational institutions can carry out their cultural and ideological duty by maintaining and supporting the existing structural relation. This is necessary because, according to Apple (1979), educational institutions are interconnected with other influential institutions. Institutions in a lot of context accumulate structural and cultural imbalances. This meant that the existence of education system in an education-providing institution cannot be separated from the various cultural, political and social dynamics and atmospheres outside of school, especially issues that involved more influential institutions such as religion and state.

In the context of Indonesia, educational institutions are part of

the system that play a major role in spreading ideology of power (nationalism). Education does not only contain educational issues, but also political ideology (Apple, 2004). Educational institutions in Indonesia, especially PTKI, are expected to transmit the values of Pancasila and moderate Islam to students. As such, students are part of the structural system of the government in spreading moderate Islamic values that the state adopts.

In the context of the education system in Indonesia, teachers are the intermediary actors who bridge the process of transforming awareness of the state ideology to students at school. In carrying out the educational process to the students, teachers will refer to the curriculum as the manifestation of the state's national values and interest. The state has the interest to produce a generation of certain character and figure and they do so by weaving this in the school curriculum. Teachers and curriculum form part of the state's representation in school. In fact, as argued by Paulo Freire, it is through the curriculum that the state managed to become a dominant order.

However, amidst the development of political democracy, liberalization of education and the development of information technology in Indonesia, the state's role as dominant order has been fragmented. Teachers at school are not only representing the state's interest, but also the various interests that continue to influence them, such as religious belief, political identity and other factors. The challenge for education in this multicultural era is increasingly difficult because the young generation is vulnerable to identity, namely ethnic, national and transnational identities. In this context, the role of the Islam religion teacher is really important as an intermediary not only between religion and state, but also modern values (Jackson, 2004).

The research conducted by Maarif Institute (2017) explained the influence of local culture on the dynamics of education at school. Teachers, in specific context, were as such representing the diverse character of the school in its environment. The research also showed that many teachers, including the ones with public servant status, were involved in promoting intolerance, exclusivity, and even radicalism.

Teachers and the local socio-religious environment reflect a new dialectic in the formation process of knowledge and religious awareness of students at school. In that regard, teachers are strongly legitimized by the school environment in nurturing ideology, even if they must contradict state ideology in building the student's religious projection. When education becomes increasingly private, and school literatures

are no longer referring to the state school curriculum, the state begin to lose their control over teachers' ideology at school. Teachers and students are becoming more used to the learning model that utilizes information technology in seeking various sources of information. In such condition, teachers and students are no longer passive receiver of knowledge but can "freely" choose any knowledge they want, including the one that might be contradictory to the state's interest.

In the discussion on the problem of religious education in a plural society, Barnes (2014) stated that the failure of conventional religious teaching is due to its emphasis on identity claim and truth claim that causes a disconnection between religious education and morality education. Religious education for the plural society, according to Barnes (2014), must be focused on moral education, especially the one aiming to respond to contemporary moral issues in the society. Religious education has a central role in the student's moral development, by providing an alternative framework of morality to secularism, and by building a moral procedure that dominates the public culture and life in this modern era. In addition, contemporary religious education should be fully involved in responding to various issues of intolerance and prejudice based on religion. Every religion, including Islam, has its source and reference in its holy book and history in order to support freedom and appreciation toward different beliefs and to reject intolerance and prejudice.

According to Chisholm (1994), cultural competence cannot be obtained in an empty academic space. Cultural competence grows through a combination of knowledge, cross-cultural experience, plus reflection of that experience. As such, the campus environment that appreciates and promotes appreciation toward diverse cultures is really fundamental for the growth of cultural competence in that university.

This research attempted to see to what extent the PAI department in PTKI could be part of the institution that reinforced state values and promoted moderate religious perspectives. In addition, this research also attempted to find out to what extent the curriculum, method, learning process in PAI department and the university could produce religion teachers that care about moral education in a multicultural society.

Research Method

The subject of this research was individuals involved directly in the production of PAI teachers in Islamic Universities (PTKI), namely:

(1) Dean/Deputy Dean/Head of PAI Department; (2) Professors at PAI department; and (3) Students of PAI department. The first and second categories were selected due to their strategic positions in the implementation of education for PAI teachers. The third category was chosen because this group was the product of the system and the implementation of education as well as potentially prospective PAI teachers. Selection of research subjects, especially professors and students, was done using purposive sampling by relying on institutional and personal networks.

The selection for cities and PTKI were also conducted purposively in eight locations, i.e.: (1) Padang, (2) Lampung, (3) Jakarta SCR-Banten, (4), Yogyakarta-Solo, (5) Malang, (6) Makassar, (7) Banjarmasin, and (8) Lombok-NTB. There were two determinants in the selection of those cities as research location: first, big cities that were located in or near locations vulnerable to intolerance and radicalism; second, PTKI with PAI departments that had been historically and structurally influential in producing PAI teachers in that region.

From the eight (8) cities, 19 PTKIs were chosen as research sample, namely: 1) UIN Imam Bonjol Padang, 2) STAI Pengembangan Ilmu Al-Qur'an Padang, 3) UIN Raden Intan Lampung, 4) Universitas Muhammadiyah Lampung, 5) UIN Syarif Hidayatullah Jakarta, 6) UIN Sultan Maulana Hasanuddin Banten, 7) Universitas Muhammadiyah Jakarta, 8) UIN Sunan Kalijaga Yogyakarta, 9) Universitas Muhammadiyah Yogyakarta, 10) Institut Islam Mambaul Ulum Surakarta, 11) UIN Maulana Malik Ibrahim Malang, 12) Universitas Islam Malang (UNISMA), 13) UIN Antasari Banjarmasin, 14) IAI Darussalam Martapura, 15) UIN Alauddin Makassar, 16) Universitas Muslim Indonesia (UMI) Makassar, 17), UIN Mataram, and 18) IAI Nurul Hakim Mataram. with 1 additional PTKI, namely Institut Ilmu Al-Quran (IIQ) Jakarta, in which only a quantitative survey was conducted.

The selection of PTKI sample in each city was based on several flexible criteria. Firstly, the PTKI sample was decided based on public and private status in order to consider their proportionality. Secondly, the PTKI sample was decided according to how long they have established their PAI department (the older ones were prioritized). Thirdly, the maximum capacity and number of annual graduates of PAI department – the PTKI with bigger capacity was prioritized.

This research employed mixed-methods by applying five data collection techniques, namely: (1) document review; (2) survey; (3)

Focus Group Discussion (FGD); (4) Semi-structured interview; and (5) Observation. The first stage was document review which included policies, syllabuses, curriculums, textbooks, and Semester Learning Plan (RPS). The second stage was conducting surveys on 196 professor respondents and 981 student respondents. Professor respondents were chosen based on gender balance, seniority and the subjects they taught, while student respondents were senior students in 5th and 7th semester, with gender proportionality. The third stage was doing semi-structured interviews with 119 professors and FGD with 188 students. The final stage was observation, in the classrooms or during religious activities in the campus environment.

The data of this research was then organized and analyzed according to needs in order to respond to the goals of this research. Data analysis were focused on these following points:

- Philosophy and policy of PAI department. The focus was on reviewing the philosophical foundation that was referred to by the system and practice of education in the PAI department, such as the composition of pedagogical and religious subjects in the curriculum. Furthermore, this analysis was to see to what extent the composition could contribute to the formation of attitude among PAI teachers towards contemporary issues.
- Language capacity and religious attitude of professors at PAI department. This part explored and identified the capability of professors in the PAI department with regard to foreign language (especially Arabic).
- Language capacity and religious attitude of students at PAI department. It was important to see students' capability in speaking foreign languages (especially Arabic) and also their basic knowledge and understanding regarding Islam. The two were important because they were considered as the foundation of pedagogical and professional (Islamic) competence for students who aspire to become PAI teachers.
- Religious conditions and activities in the campus. This part explored and identified various non-systematic components in university that contributed to the religious attitude of professors and students at PTKI.
- Islamism index. This stage was the overall analysis of results of the surveys, FGDs, interviews, and observations based on Islamism index.

III. ISLAMIC EDUCATION DEPARTMENTS IN INDONESIA

Islamic Education (PAI) Departments in Islamic Universities (PTKI) in Indonesia should have a goal beyond simply producing PAI teachers with adequate competence in Islam and pedagogy – they must also set their goal to produce good citizens. PAI is not only about building a strong Muslim community, but also about maintaining the integrity of NKRI under Pancasila. As such, the stronger faith and piousness among Indonesian Muslim community should correlate with their good behavior as Indonesian citizens who believe in human rights, democracy and overall responsible (PPIM, 2016:2).

Materials in PAI should also be a media to produce tolerant and moderate students. Therefore, materials in PAI should be embedded with strong narratives on nurturing tolerance and moderate attitudes. The PAI department as a producer of PAI teachers is very strategic in this regard, especially in transmitting moderate and tolerant Islamic values in our country which frames within it diverse religion and culture (multi-religion and multi-culture). As such, policymakers should pay closer attention to this department, obviously without disregarding other departments. If PAI departments are capable of producing PAI teachers with moderate and tolerant Islamic knowledge and understanding, they can become agents in spreading a moderate and tolerant Islam. However, if the PAI teachers produced by the institutions have intolerance and radical Islamic knowledge, then they will become disseminators of intolerant and radical Islam religion. In general, as a system, the current PAI department can be considered weak and very vulnerable to the infiltration of intolerant ideologies. Therefore, individuals who manage PAI departments were expected to produce a valid solution. The involvement of various parties, including outsiders, in this process, should not be considered as an intervention, but should be considered as caring about the future of PAI departments which as such can impact the future of the nation and people of Indonesia. As a system, the problem that currently plagues the PAI department must be scrutinised comprehensively, and cover aspects of policies, religious knowledge capacity, religious attitude and critical thinking capacity of professors and students at PAI departments with regard to issues of radicalism, intolerance and extremism. By looking at the relations or linkages between the supporting factors in the system that produces PAI teachers, we can discover the “problematic gap or ailment” that provide the correct remedy to improve and fix the condition.

A. Philosophy and Policy on Education

Looking at the conceptual aspects that contribute to the weak production system for PAI teachers in Indonesia, it was found that the education philosophy adopted by the PAI department, their policy on the curriculum, and their strong pedagogic orientation in the design of the study, were unclear. These aspects are fundamental because they determine the goal, form and practice in the program's execution to produce their graduates. Understanding the deep and important meaning of education, or philosophy of education, is the foundation for the implementation of education that determines the shape, direction and goal of carrying out educational activities (Lukens-Bull, 2005).

Some findings revealed that there were no indications of a conceptual nor philosophical foundation on education that can be referred to in designing the curriculum, syllabus and teaching methods. Design, method and practice of teaching for prospective PAI teachers were executed without an integrated, clear and coherent foundation, which showed that the institution had no educational philosophy as a base that was understood and accepted by all in the institution. Research results showed that there was no consistent narrative nor description on the policy or specific long-term plan that formed the basis and guide to the execution of the Study program of PAI.

Overall, the content of the PAI curriculum in Indonesian Islamic universities can be categorized into three competences: (1) professional; (2) pedagogic; (3) supporting. Students as prospective PAI teachers were expected to have professional and pedagogical competence as PAI teachers. However, in the curriculum of the PAI department in various institutions, the professional content for teachers of religion was less than 30% of the curriculum. On the contrary, the composition of pedagogic subjects was on average 45%. Furthermore, the curriculum of the PAI department had more "technicalities" on teaching (pedagogic), and less on mastery of the subject's study substance in depth that they will eventually teach, i.e. Islamic knowledge. For example, the subject of Al-Quran and Hadith was respectively differentiated for the elementary school, junior high school, and high school levels. So far, the subject developed in the PAI department was more oriented at fulfilling the needs of elementary school and high school teachers. Ideally, the curriculum of the PAI department must also respond to contemporary religious issues and also teach religion in a critical manner.

In the context of PTKI (Islamic University), the PAI department

was considered as one of the most popular choices among prospective students. This enabled the PAI department to not only accept an abundance of students each year, but also to choose students with superior academic qualifications. In light of the latter statement, the PAI department had the very good opportunity to realize their vision and mission. This opportunity simply did not exist in other departments with small numbers of student applicants each year causing them to accept anyone who applied, such as in the case of private universities whose operational expenses rely on the existence of students.

If the accepted students are highly selected individuals, the existence of the curriculum form one of the determining factors in producing PAI graduates that are consistent with the intended vision and mission; namely PAI teacher with in-depth religious knowledge, nationalistic insight, and the capacity and competence to teach. However, many believe that alumni of PAI departments were only good in pedagogic skills, but were lacking in Islamic knowledge.

Graduates of PAI department were judged to be excellent in their technical teaching skills, they mastered teaching methods, developed and used media and learning resources. However, they lack and are weak in Islamic studies. One of the factors that caused this condition was in the design of the curriculum developed by the PAI department and its learning process that emphasized development of technical aspects in learning methods instead of the mastery of Islamic studies. This meant that what Azyumardi Azra had criticised PAI departments dozens of years ago still applied and are practiced till today. Azra stated that the Teacher Training Institute (LPTK), especially in the PAI department, has been unsuccessful in producing professional teachers. He said that in general, LPTK, including the PAI department, still adopted the technical-based teacher education paradigm. Meanwhile, the mastery of substantial knowledge, which was very crucial for the transfer of knowledge to students, was inadequate and tended to be ignored (Azra, 2002: 51).

In general, the composition ratio between pedagogic competence, Islamic study materials, and supporting subjects, lay in the ranges of 50%:30%:20% or 40%:40%:20%. The composition shows why PAI department graduates tend to be strong in teaching, but weak in Islamic studies.

In the beginning, PAI departments were designed to fulfill the need for PAI or Islam religion teachers in general public schools. However, alumni of PAI departments eventually began teaching in Islamic

schools where more in-depth and specific capabilities were required such as knowledge about Al-Quran and Hadith, *aqidah and akhlaq*, Islamic cultural history, *fiqh*, and the Arabic language. Based on the content and composition of the curriculum, it could be inferred that PAI department graduates were inappropriate to teach in Islamic schools.

B. Student Input and Recruitment

Based on the survey of 19 LPTKs, results showed that the majority of students from the Islamic Education (PAI) department were recruited through the Independent route (52.2%). Specifically for the recruitment process in PTKIN (majority PTKIS only used the independent route), percentages showed SPAN-PTKIN (43.5%), UM-PTKIN (32%), and Independent route (21.6%) respectively. Based on this data, it was assumed that the recruitment process using the Academic Achievement Selection method (SPAN-PTKIN) wherein prospective students "only" needed to show their high school and national exam scores, provided more opportunity to graduates of general public high schools who relatively had higher scores, to be recruited instead of graduates of Islamic high schools who possessed adequate religious knowledge. In addition, based on the findings from FGD's with students, most students were motivated to choose the PAI department because they wanted to be teachers, to spread Islam and because they believed that it was part of worship.

In general, the recruitment of new students had provided the same opportunity for prospective students from various educational, social, cultural, economic and ethnic backgrounds. Public Islamic Universities (PTKIN) used 5 channels to recruit new students, namely SNMPTN, SBMPTN, SPAN-PTKIN, UM-PTKIN, and Independent. Since 2015/2016, the study on religion programs including PAI, were no longer using the SNMPTN and SBMPTN channels. This policy was made based on the evaluation that students recruited using those channels were not really qualified because the systems were managed by the Ministry of Research and Higher Technology and the tests themselves (SNMPTN/SBMPTN) did not include tests on Islam nor the Arabic language.

In the case of the recruitment system in Private Islamic Universities (PTKIS), there were generally two methods, namely through one, the achievement channel and two, selection tests channel. The method using the Achievement channel means selecting prospective students based on their high school report scores between semester 1 till 5,

limiting the minimum requirement at the score '7' for each subject and in the final National Exams. In addition, prospective students were obliged to provide other supporting academic and non-academic achievements for consideration. As for the selection tests, they were paper-based tests and computer-based tests. However, in many PTKIS, recruitment was not to select students but simply used as placement tests because almost all applicants were accepted, including graduates of general high schools.

Overall, the selection systems and channels used to recruit new students have not really been able to sieve out students who were in line with the characteristics required by the PAI department. This was evident from the provisions and instruments used that were not really able to select prospective students with the adequate qualifications as PAI students. Prospective PAI students should ideally have basic Islamic knowledge and mastery of Arabic. In addition, students should have the personality and attitude towards religion that complied according to the goals of the PAI department. Such qualifications were expected to be assets for prospective PAI teachers, to be able to work professionally in general or Islamic schools.

C. Religious and Arabic Competence

Arabic Competence among Professors

The National Law No. 14 of 2005, concerning Teachers and Professors stipulated that one of the requirements to become professional professors was that they must have the competence to realize national education goals. In general, a professor's competence can be formulated as the combination of various capabilities, such as possessing a set of knowledge, skills, and behavior that must be owned, believed and mastered by the professor in carrying out their professional duties. In this regard, a professor's competence can be seen from their mastery of the Arabic language.

From the survey, the mastery of Arabic among PAI professors in PTKI, based on their individual perception and self-report, showed that (1) only 36.1% professors fulfilled the criteria of good and excellent proficiency in spoken Arabic; (2) 43.2% professors perceived that they had good and excellent proficiency in reading Arabic text, while 56.8% professed that they were weak or just satisfactory in reading Arabic. However, this data was inconsistent with the data on the Semester Learning Plan (RPS) because most of the literature listed were translated or written in Bahasa Indonesia. Reconfirming with

students in several PTKIs, it was found that most professors teaching the Islamic subject rarely used references written in Arabic, hence students also rarely used Arabic references.

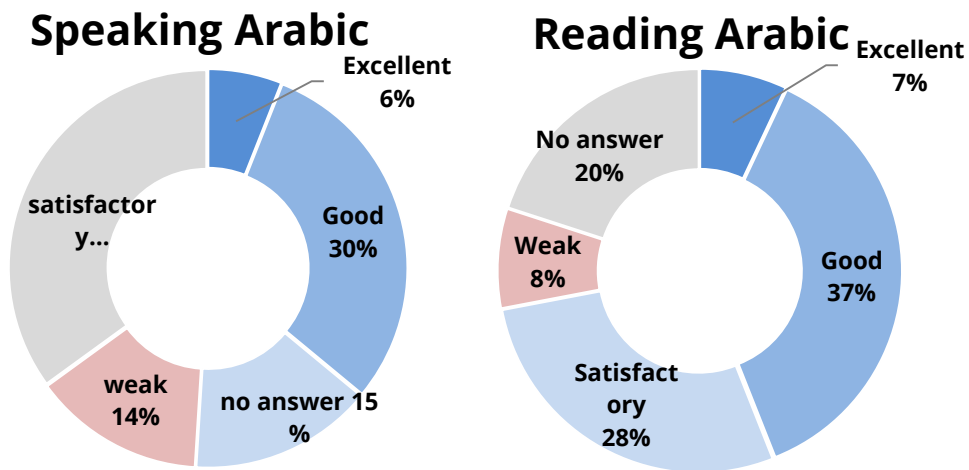


Figure 1: Arabic Competence of Professors

Based on Figure 1, it was concluded that on average more than 50%, professors at the PAI department had good mastery of Arabic. Based on field observation, professors in the PAI department were mostly graduates of Islamic boarding schools (*pesantren*), and many were even educated in the Middle East, hence their Arabic competence was explicitly good without a doubt.

Professors' Religious Opinion

CATEGORY	NOT ANSWERING	VERY HIGH	HIGH	LOW	VERY LOW
Purification	0%	3.6%	2.4%	66.9%	27.2%
Formalization of Islamic Sharia	1.2%	3.0%	28.4%	49.7%	17.8%
Anti-Democracy	1.2%	0%	10.1%	69.2%	19.5%
Anti-Other Religion	0.6%	7.1%	29.0%	40.8%	22.5%
Anti-Western	0.6%	16.0%	24.3%	52.1%	7.1%
Violence	1.2%	0.6%	2.4%	23.1%	71.8%

Figure 2: Professors' Religious Opinion (N = 169)

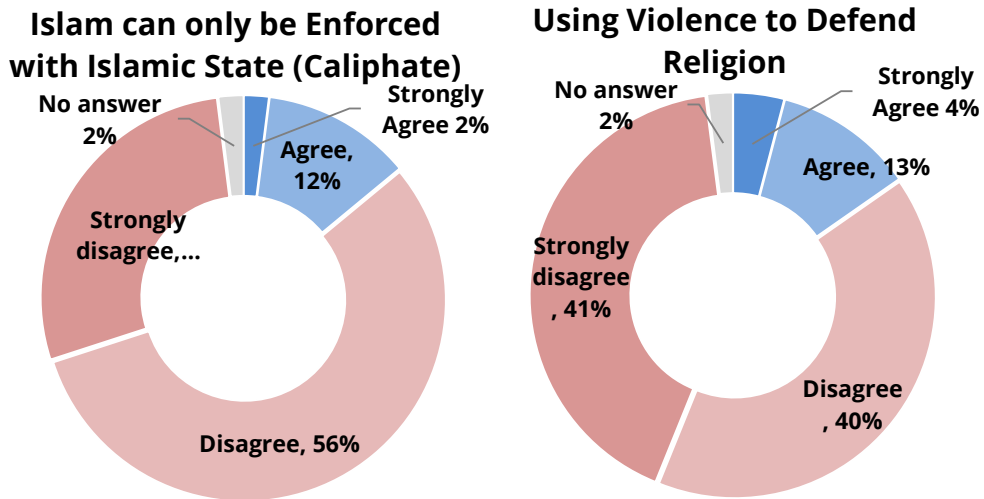


Figure 3: Professors' Religious Opinion

Professors' religious opinions play a significant role in the teaching process in the classroom. Therefore, their perceptions on religious issues are significantly important given that they will influence the formulation of students' (prospective teachers) attitude towards religion.

Based on the Islamism parameter of Bassam Tibi, the survey on the religious understanding of the professors lead to interesting results. The professors' acceptance of democracy was high (88.8%) and most of them(95.9%) also rejected violence. However, from each survey question, 13.0% professors from the PAI department agreed that Islam could only be enforced with Islamic state (caliphate) status and 15.45% agreed to the use of violence to defend one's religion. However, the survey also found that the professors' level of Islamism was relatively high in some parameters, namely in the formalization of Islamic sharia (31.4%), anti-other religion (36.1%), and anti-western (40.3%). In addition, interviews also brought forth some interesting data such as the presence of professors who disagree with the prohibition of the face and full veil(cadar) in campus, or that the face and full veil was part of students' rights.

Arabic Competence among Students

In general, PAI students at PTKI believed that it was important to master Arabic, including the capability to speak and read (including translate) Arabic. Therefore, in order to increase their capacity, PAI students took Arabic courses or live in *pesantrens*. Some of the PAI

professors believed that the lack of Arabic mastery among students seriously hindered the teaching of Islamic studies. However, some also believed that Arabic mastery was not really important, because most of the Islamic literatures had already been translated to Bahasa Indonesia.

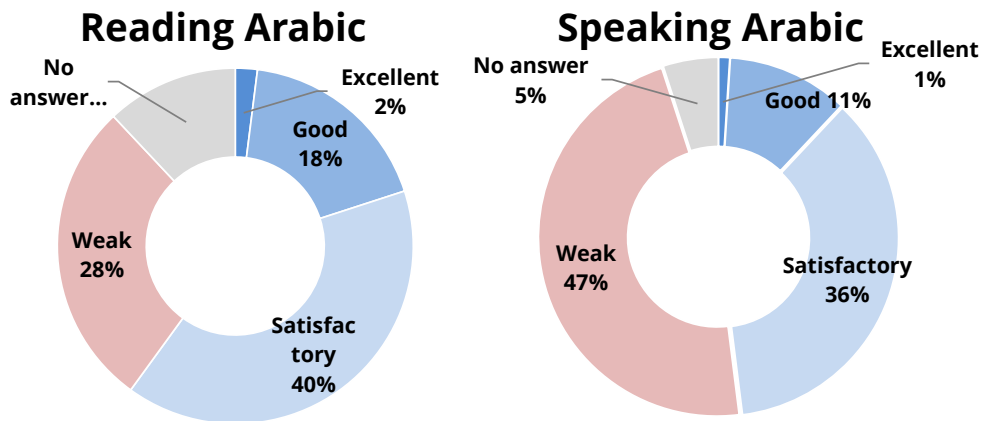


Figure 1: Arabic Competence of PAI Students

Although Arabic competence was an issue in other departments or faculties, the situation among PAI students was problematic. As a person who aspires to be an Islam religion educator, a PAI student was expected to be able to speak Arabic well. With adequate Arabic competence, the student would be able to access Islamic knowledge directly from the main source..

Based on the survey, there were only 11.5% PAI students who claimed to speak Arabic well and excellently. This meant that the majority of students (88.45%) were very limited in their Arabic competence.

The data from this survey was confirmed by a written test (during FGD) conducted in order to test the ability to read and translate Arabic text. Only 38% students had good Arabic competence while 54% had limited capability to read and translate Arabic. Having limited Arabic competence would make it difficult for students to obtain Islamic knowledge and references from the main sources and various information on Islam obtained would not be complete.,

Students' Religious Opinion

With regard to the Islamism parameter, the survey finding on student religious opinion was quite shocking. On one hand, most

students rejected violence in the name of religion (92.1%). On the question about Pancasila, 89.9% agree that Pancasila was not against religious values. In the case of tolerance, the survey results showed that a majority (94%) of students of the PAI department agree to live in harmony with people of different religions. However, the survey found a high tendency of Islamism among students in some parameters, namely formalization of Islamic sharia (44.7%), anti-democracy (45.5%), anti-other religion (42.9%), and anti-Western (67.6%). It is also interesting if we look at each question, for example there were 47.4% PAI students who agreed that Islam can only be enforced within an Islamic state (caliphate), and 75.9% agreed that the downturn in Islam was because of the West's scenario.

CATEGORY	NOT ANSWERING	VERY HIGH	HIGH	LOW	VERY LOW
Purification	1.1%	8.8%	20.7%	62.5%	6.8%
Formalization of Islamic Sharia	0.3%	5.0%	39.7%	48.7%	6.2%
Anti-Democracy	0.2%	5.1%	40.4%	51.9%	2.2%
Anti-Other Religion	0.2%	4.9%	38.0%	43.3%	13.5%
Anti-Western	1.5%	27.9%	39.7%	28.7%	2.0%
Violence	0.1%	2.0%	5.7%	32.4%	59.7%

Figure 5: Potential of Islamism among Students (N=981)

Through the FGD, it was confirmed that Islamism had infiltrated student circles. From FGDs conducted in a number of PTKIs some ideas came up like the idea that Nusantara Islam corrupted Islam from within, that democracy was presumed to have weakened Islamic sharia because democracy was a creation of Man, that the West had a foul agenda to weaken Islam and so on.

The above quantitative data showed the potential of Islamism among PAI students was quite high, with a level of intolerance that tended to be radical. This data affirmed other research findings that there were gaps that enabled infiltration of radicalism PAI departments in Indonesian PTKIs.

D. Critical Education

Education is one of the key pillars in the life of this nation. The future of a nation can be determined from how far the society is committed to maintaining national education (Maarif, 2005: 89). Therefore, education is the main determining factor for the future of a nation. Education is also a very significant aspect of life – it is seen as the main capital for a nation in sustaining its existence. In fact,

education can also be used as a barometer to improve the quality of human resources.

In the teaching activity, in general PKTIs implement andragogy learning (adult learning). In teaching the Islam religion, professors are required to be creative in order to ensure that students internalise adequate professional knowledge in the realm of religion and pedagogy including intergrating actual and real themes/issued in class. Surveys conducted on students of PAI departments found that the majority of professors have inserted materials on the importance of tolerance (96%) and the threat of extremism in religion (76.7%). This meant that other professors, up to 22.4%, did not deliver materials about radicalism.

The above data explained that the practice of religious education had not given attention to contemporary issues in society. This was evident in the various problems faced by PAI departments. Findings gathered from the field showed that the curriculum and syllabus did not contain critical thinking education, resulting in the students' tendency to be narrow-minded.. In religious education, the practice of critical thinking is important to ensure students do not get easily influenced by radical or extremist ideologies.

The Critical thinking subject like Philosophy of Science and Logic seemed to be important for students of the PAI Department. Even though these subjects were taught, the neccessary emphasis should not be on theoretical discussion, but on the practical implementation in making the students think critically. This critical thinking capacity will eventually help students in studying the information they obtained online or offline, more clearly and more thoroughly. In addition, there should be subjects on the study of Religions and on Multiculturalism in order to enable students to understand religious dynamics and the pluralism in Indonesia, that Indonesia is a country with the biggest Muslim population in the world, yet the Muslims can live in harmony with other believers.

E. Religious Activity in Campus Environment

In this new stage of political reform signified by freedom of expression and association, several community and student organizations have emerged in universities. Student organizations are attractive to new students; hence they have a lot of followers among student circles. This part will explain the organizational dynamics as well as student and religious activities within and outside (intra- and extra-) campus

in the universities that are the subjects of this research.

The dynamics found in UIN RadenIntan Lampung was an interesting example, especially with new student organizations that had recently developed and received a lot of attention from students. As in all Muhammadiyah universities, Universitas Muhammadiyah Lampung (UML) only allowed Muhammadiyah Student Association (IMM) to be the only intra-campus organization. Meanwhile, UIN Raden Intan had three competing intra-campus organizations, namely Bapinda that used Tarbawi-Muslim brotherhood ideology, Al-Ittihaf that used Salafi ideology, and Permata Shalawat that used Sunni ideology.

Firstly, Bapinda's vision was to be the avenue for the struggle to spread Islam in UIN Raden Intan Lampung and the wider public. Their mission was to guide and develop young clerics, develop a knowledge base to build the Muslim community, and to optimize the use of technology as media to spread Islam. Secondly, the Al-Ittihad organization, whose founder and main driver was Ust. Buchori Abdus Shomad (BAS), a professor of Faculty of Philosophy, Coordinator of GNPf MUI, steward of MIUMI and other Salafi organizations. BAS' connections and influence in the campus were what enabled Al-Ittihad to become one of the main intra-campus organizations in Raden Intan. This organization's vision and mission was to develop, based on the Al-Quran and Hadith, intellectually and spiritually bright students, Its mission was to bring the Al-Quran and Hadith down to earth, and explore student's potential for izzul Islam walMuslimin, and as an initiator in guiding *akhlakukkarimah*, *ukhuwahislamiyah* and *ubudiyah*. The third was the Permata Shalawat Organization which was founded as a response to the increased influence of Bapinda and Al-Ittihad among students of Raden Intan Lampung. This organization was born in the midst of the lack in sympathy and support from campus leadership towards the demonstrative approach of students who were members of PMII, in order to ensure that NU students were not exposed to various ideologies that went against the Sunni ideology.

Religious activities in other cities such as in UIN Imam Bonjol (IB) Padang had not really shown serious attempts at deradicalization through the learning process. UIN IB attempted to increase their student's Islamic knowledge through Al-Quran courses and the provision of the Tilawah Certificate as evidence of Learning. The certificate was a mandatory requirement to be able to graduate from UIN IB. There were also intensive programs to learn Arabic and English. All new students in UIN IB were given two semesters to enhance their

language proficiency through the Language Center. In addition, they also received zero-credit courses to read and write the Al-Quran from the department. There was also an LDQ(Darul Qu'ran Institute) event executed at university level to improve reading of the Quran..

Similar to UIN IB, STAI-PIQ Padang also required their students to memorize six chapters of Al-Quran if they wanted to graduate. For that purpose, STAI-PIQ provided 4 hours of Tahfiq classes per week, which was equivalent to the allocation provided for teaching practice classes. In order to support students' success in memorizing, the Ma'had Ali boarding house was provided to facilitate active learning and use of Arabic as well as in memorizing the Quran in a conducive environment . Moreover in the boarding house students had various religious activities, including small study group sessions that were often referred to as halaqah (liqo).

Religious student activities in South Kalimantan were different from the above. The strong prevailing religious atmosphere and ethos created a strong belief in religious and cultural resource for South Kalimantan people. One of the reasons is the confidence that South Kalimantan is a safe area, unaffected by radicalism and intolerance. This can be seen in the life of people in Banjarmasin and Martapura, where the research took place. In some FGDs participated by PAI students, the religious attitude of PAI students in UIN Antasari and IAI Darusalam were generally open-minded and moderate. PAI students believed that Islam in Indonesia was the most suitable for them, tolerance was a shared value that must be upheld, democracy and the state system were best for Indonesia, as well as open-mindedness and respect among believers. But at the same time, due to the local nahdliyin religious spirit, there appeared some resistance and rejection towards the religious needs of the minority group, such as the construction of their place of worship or the existence of other Muslim sects other than Sunni. Such attitude can especially be seen among the Muslim community in Martapura

Meanwhile, in the case of students in Malang, East Java, another selected research location, it was found that there was a need to return to the noble and ideal goals of UIN Maliki Malang which was to develop integration between science and religion that was not only realized in the form of curriculum, but through the development of spirituality, virtue, knowledge and professionalism, as well to realize the vision of the PAI department to become a prominent department in producing PAI teachers that are *ululalbab* in character. This was also in line with

the goals of the PAI Department in UNISMA which were to produce PAI teachers who were professional, competitive and superior in science and technology, faithful, pious, and virtuous according to the Islam religion and who prioritize the teaching of Sunni ideology and values that are inclusive and tolerant. On the other hand, students of the PAI department in UNISMA upheld moderate NU values, as UNISMA was born in a strong NU community..

Based on the results of the survey on student religiosity, it was found that among 2,644 new students in UIN Maliki Malang, 51% had been educated in *pesantrens*, and 49% had not. A positive finding was that 90% of the new students highly regarded justice, were very tolerant and nationwide were able to choose their religious calling. However, 19% had the potential to be intolerant. From the total survey, 29.3% students expressed that they would defend their religion to death, and 18% said that waging war against infidels was the ultimate way to go to heaven.

Based on the various religious dynamics above, we can conclude that religious activities in campus have the potential to be influenced by Islamism, even though some activities only go as far as religious conservatism. Therefore, slowly but surely, if the condition persists without immediate control or settlement ,, the influence from the wave of Islamism will grow stronger and more widespread, despite protective attempts by universities, to curtail the tendencious influence on students by the Islamism movement .

F. The Decline of Religious Moderatism

The challenge of Islamism has a long history with the network of actors and organizations in campuses. In fact, some actors or notable Islamism figures came from the campus environment/academia. The lack of understanding and awareness on the movement of radicalism has weakened the defense mechanism in the universities. There has been no special policy made by universities to deal with penetration of radical and extremist concepts and movement. However, universities have now apparently attempted to counter and overcome social resilience by initiating some programs that are anti-radicalism, anti-extremism and anti-intolerancy

With the rise of Islamism in the PAI Department, some interesting phenomena should be given close attention namely the views or outlook on Shia and Ahmadiyya, the election of non-Muslim leaders, the Western world, the use of the full veil for women, and about the

establishment of an Islamic state. In understanding those views there would seem to be indication that students have been hegemonized by the free and active wave of Islamism in their activities in studies, halaqah etc

The emergence of new student organizations also drove new religious practices. The use of veil is one religious practice that is important to attract attention. According to a student in UIN Raden Intan Lampung, who uses the veil, she did not want to use it before because she lived in a family that was not too strict regarding religion. She used the veil because she was often invited by her seniors to weekly Quran reading events in one of the campus organizations wherein female members wore veils, also because of the strong persuasion through social media, specifically the MUMO (*muslimah motivation*) Instagram account that she obtained from her Whatsapp group. She confessed that using the veil made her feel comfortable and enabled her to be befriended by many especially because more and more women in her campus were now wearing the veil.

Meanwhile, in UIN Mataram, when asked about the possibility of radicalism exposure among PAI students, both professors and the leadership said that one of the indicators was the use of veil. There were more students wearing the veil in the PAI department of UIN Mataram than in any other department. IN UIN Mataram alone based on data, there were 75 students wearing veils, 45 of them (60%) were from the Teaching and Education Faculty, and from the 45, 14 (31%) were from the PAI Department.

In one private PTKI, the leadership actually disagreed to the idea that the veil was an indicator of radicalism. From an interview with the leadership, it was found that the perspective held for women's clothes was the use of *niqab* (full veil).. However, another leader said that the ideal clothes for women in Indonesia was as long as the clothes did not reveal the *aurat* (private body parts that cannot be exposed or should be covered according to Islamic law). They could use anything to hide their *aurat*, and Indonesia as it is today is already good with the diversity in clothes for Muslim women. In PTKI, hijrah names were given to women who started to wear the niqab. They received hijrah names from a cleric and some made up their own names. One female student from the PAI department who wore the veil said that her new hijrah name was Sagita, which was an acronym of 3 adjective words Sabar (Patient), Giat (Active) and Taat (Pious). The perspective on veils was as a symbol of total compliance to Islamic values as well as

an obligation of the wearer to encourage others to wear veils too, for example presenting the veil to friends as a birthday gift.

In most private PTKIs de facto there were no prohibitions on wearing veils. Male students also portray a different appearance, such as sporting a beard and wearing ankle-length pants. The PTKI have been collaborating with various *mahads* near the campus, where most of their female students wore the full veil. The campus said they accepted students with the said attire in order to fulfill their obligation to society as a higher education institute by participating in the development and guidance of students with exclusive and extremist tendencies in their background. The assumption being if these students were avoided or cast aside they would more likely to be radical. Therefore, these students must be embraced and guided to become open-minded and moderate.

From the examples above, the turbulence of thought mostly found in the academic world had receded, and weakened. Moderatism, which used to be the foundation of religious intellectualism in academia was no more and the tendency was to move towards conservatism and even radicalism, worsened by the spirit amongst students and professors who wished to fight for Islamism and replace the NKRI system within the future community.

IV. CHALLENGE OF ISLAMISM

The flow of Islamism can be seen in attitudes of purification and conservatism, the desire to formalize Islamic sharia, anti-democracy movements, and the use of violence in the handling of problems.. However, it was not easy to make a clear definition of Islamism. The more scholars used this word, the more definitions we have of it

In general, the term Islamism emerged to replace the term fundamentalism that tended to be stigmatic and also the term political Islam. In general, Oliver Roy (2004) defined Islamism as the new name for modern political Islam that aimed to create an Islamic society, not only by enforcing sharia, but also through political actions establish an Islamic state. M. Hafez (2003) defined Islamism slightly differently as the Muslim movement with the obligation to act according to the belief that Islam is activism that is social and political, whether to build an Islamic state, or to rejuvenate religious spirit, or to create Muslim unity. Lastly, Bassam Tibi (2012) explained that Islamism was a new understanding (not a tradition) in the Islamic world which aimed to revive the Muslim society and totalitarian politics by mobilizing an

imagined community through the use of political identity. Furthermore, Bassam Tibi explained that Islamism was a movement with the vision of world order based on politicalized religion committed to use violence. Bassam Tibi created a definition of Islamism using six categories: (1) Islamic purification; (2) Islamic sharia; (3) anti-democracy; (4) anti-other religion; (5) anti-Western; and (6) violence

Sieving through the above definitions, Islamism could be understood as an understanding of religion (Islam) in the form of state order which was the desire to establish an Islamic state. The Islamism group had idolized Islam of the era of Prophet Muhammad PBUH in Medina, and they now aspire to return to Islamic practices of that era four centuries ago (Tibi, 2016:292). The main idea for the Islamism movement was by one move return Islam as it was practiced during Prophet Muhammad's era.. Islam as such is then declared as Islam practices that are correct, unquestionable, irrevocable, free from Western elements, really and truly from God and not influenced or tarnished by any thought from Man. Islamism is the model for the practice of Islam following the prophet's era. Other than that are Islam practices that were refused and rejected *or bid'ah* (Mahmuda, 2018:2).

Historically, the origins of Islamism came about as a result of the crisis in the Islamic world which was traced back to the birth of the Muslim Brotherhood in Egypt,¹ and was the starting point of the Islamist movement in 1928. This movement spread to the whole Islamic world, including Indonesia as part of decolonization. Looking at the historical milestone of Islamism in Egypt, for example, their biggest achievement was the training and production of future teachers who fly the Islamism flag in their classrooms (Bayat, 2012: 8).

In addition, the emergence of Islamism in 1928 was caused by the dynamics in power relations during that time. The Islamism group was a Muslim group that first appeared in Indonesia long before Post-Islamism that only emerged in the 1970s. The Islamism group believed that Islam was the most perfect religion compared to other existing religions, the sharia was purely from Allah, and could be an alternative to resist power practices which were considered not Islamic in Indonesia.

The Islamism group maintained the view that Islam was religion and state. The State had no other function but to practice religious

1 The vision of Muslim Brotherhood is an Islamic state based on sharia as a political order that fundamentally characterize Islamism (Tibi, 2016:20).

rituals. Therefore, they continued to advocate for Islamic sharia even though it sounded repressive and veered far from the principle of sharia itself. One of the most prominent issues in the era of democratic reform was the increased strengthening of the Islam identity. There was increased support towards various political agendas that adhered to Islamism. One of the most prominent support was towards the implementation of Islamic sharia in state regulations.

The rise of Islamism can also be seen by the increased activity of intolerant groups that fought for an alternative state system other than NKRI. One Islamist group that disseminated the caliphate concept was Hizbut Tahrir Indonesia (HTI). with their main target to expand their influence to the youth, especially students, because they were susceptible to influence (PPIM, 2018). Currently, the expansion of the Islamism movement in Indonesia has also infiltrated campuses. Their ideology was basically to reform Indonesia into a country based on Islamic sharia, in other words: replacing the state ideology with "caliphate." The various universities studied, showed several indications of Islamism influence indicated by the utilization of university-level organizations as media to spread their ideology. Islamism with Jihadi tendency was not too strong but its dynamics showed tarbawi and salafi religious approaches.

One of the most prominent indicators was the support towards Islamic sharia which ran very high among teachers and professors (69%). Support towards the government in implementing Islamic sharia must be studied further as to how far Islamic sharia was understood, and how far the government was involved its implementation. The support towards implementation of sharia by the government was actually contributed by the shift in Muslim public behavior and way of life that was increasingly attracted to all that had Islamic nuances, such as Islamic attire and fashion, halal food, Islamic medicine, Islamic economy, and other aspects in social life aspects (PPIM, 2018).

One example based on the findings from the survey on professors and students of the PAI department in UIN Maulana Malik Ibrahim (Maliki) Malang, was that they could be considered open-minded. 90% professors and 92% students said they did not agree to the idea that Islam could only be enforced by establishing an Islamic state. In addition, 90% professors and 96% students also disagreed with the use of violence to enforce an Islamic state. This inclusive perspective was also reflected in their view on neighbourhood life– 90% professors and 98% students said they had no problem living near people with

different religions.

Similar to UIN Maliki, almost all professors of PAI in UNISMA had an inclusive Islamic perspective. From the survey, 100% PAI professors in UNISMA disagreed with the idea that Islam could only be enforced by establishing Caliphate, and 90% agreed that the government of Indonesia was in line with Islamic values and thus must be adhered. Furthermore, 100% of them disagreed with the use of violence to establish an Islamic state. This inclusive perspective was also reflected in how they treated their neighbors – 90% professors said they had no problem living near people with different religions.

However, the response of PAI students in UNISMA was different. Although they shared some of the opinions of their professors on prohibiting the use of violence to establish an Islamic state and inclusivity in having neighbors with different religions, they did not share some other opinions. There were 26% students who said that the government of Indonesia was not Islamic. 28% also said that Islam could only be enforced by establishing a caliphate system, and 30% students did not recognize Ahmadiyya and Shia as Muslim.

Why and how could students in PTKI share some Islamism opinions? Survey results and findings showed that , radical ideology had begun to infiltrate into academia through students who did not have *pesantren* background. These students sought religious information through social media and they were ignorant regarding which sources were considered authoritative. These students wanted to regain their “Muslim identity” and began to express piety through physical symbols, such as wearing the full veil for females, and wearing ankle-length pants and beards for males.

V. CONCLUSION

The PAI Department as the producer of Islam religion teachers have various problems and weaknesses. In the midst of the increasingly strong wave of Islamism, the PAI Department had not been able to produce professional and moderate Islam religion teachers. From this research, the weaknesses of the PAI Department in Indonesia were identified, as follows: (1) Student recruitment in the PAI Department still favored graduates of general public high schools who were generally lacking in religious education; (2) the curriculum design still put emphasis on pedagogical aspects instead of on the mastery of Islamic knowledge; (3) the learning process did not enable students to think critically; (4) the professors' competence were not really adequate in

terms of proficiency in the Arabic language and religious knowledge; (5) the presence of symptoms of Islamism in some professors and students; and (6) the campus environment was not conducive for learning. These facts actually presented opportunities to strengthen the values of tolerance and moderatism in learning PAI, which would then help ensure Indonesia as a safe, peaceful and tolerant country.

The findings of this research revealed that critical thinking in the university level had declined in strength, especially in the face of the increasingly strong challenge from Islamism. Critical thinking, the true characteristic of academia, had now lost its power, hence professors and students (prospective teachers) were vulnerable to influences caused by the wave of Islamism. The research results also showed stigmas that strengthened Islamism, such as hatred towards the West and other religions. These conditions must be addressed by all stakeholders, so that they do not threaten the unity of Indonesia. Therefore, PAI teachers with strong religious competence were in dire need in order to curtail the spread of intolerance and radicalism in general public schools, especially high schools.

Recommendation

1. The student recruitment system must be improved. Points that must be improved in the student recruitment system are :
First, the criteria for achievement-based recruitment must be made in line with the profile qualifications of PAI department graduates. Secondly, the quality of the test instruments in the selection system must be of good quality with the ability to select students and measure their mastery of Islamic knowledge. Thirdly, there needs to be an instrument that can measure prospective students' religious attitude in order to select students with religious understanding that is moderate.
2. The curriculum design needs to be improved. Research findings show that one weakness of the PAI department curriculum was its over-emphasis on pedagogical skills instead of on the mastery of Islamic knowledge.
3. Critical thinking and religious moderation must be taught and instilled, for example, by adding materials on the study of other religions, multiculturalism, comparing schools of thought, and other relevant materials. In addition, some materials on critical thinking must be provided, such as on the subject of critical Islam, on logics or the science of logic.

4. The existing learning process had not sufficiently developed the students' critical thinking capability. Therefore, it is important that professors must invite and train students to think critically by implementing creative strategies in the learning process.
5. The Learning process should teach actual and contextual nationalistic issues and emphasize the deployment of adult learning methods (andragogy).
6. The students with below average ability in the Arabic language must have their ability enhanced. This is assumed necessary to strengthen and facilitate the effectiveness of language study at the department level as well as in the students ability as various study subjects require mandatory use of at least one Arabic references as reading reference and in writing their study assignments..
7. With the rise of Islamism among professors and students, there needs to be strong university policy to develop strong religious moderatism. For that purpose control, identification, and guidance for students must be implemented. These actions are necessary in order to overcome or curtail the symptoms of Islamism among students since the begining in the recruitment process, learning process, and when they graduate as professional and moderate Islam religion teachers.

BIBLIOGRAPHY

- Afadlal, dkk. 2005. *Islam dan Radikalisme di Indonesia*. Jakarta: LIPI Press.
- Apple, Michael W. 1979. *Ideology and Curriculum*. London: Routledge.
- Aryanti, Zuzy, Imam Mustofa, dkk. 2015. "Persepsi dan Resistensi Aktivistis Muslim Kampus terhadap Paham dan Gerakan Islam Radikal: Studi Kasus Perguruan Tinggi di Provinsi Lampung." *Jurnal Penamas* 28(2).
- Azra, Azyumardi. 2002. *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokrasi*. Jakarta: Kompas Media Nusantara.
- Balai Libtbang Agama Semarang. 2017. *Policy Brief: Langkah Strategis Membina Rohis*. 3 (1).
- Barnes, L. Phillip. 2014. *Education, Religion and Diversity: Developing a New Model of Religious*. Oxon: Routledge.
- Bayat, A. 2012. *Pos-Islamisme*, terj. Faiz Tajul Milah. Yogyakarta: LKiS.
- Chisholm, I. Marquez. 2014. "Preparing Teachers for Multicultural Classrooms." *The Journal of Educational Issues of Language Minority Students* 14: 43-68.
- Cush, D. And Francis, D. 2002. "Positive Pluralism" to Awareness Mystery and Value: a Case Study in Religious Education Curriculum Development." *British Journal of Religious Education* 24 (1).
- Daud, Alfani. 1997. *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*. Jakarta: PT RadjaGrafindo.
- Hasani, Ismail (ed.). 2009. *Berpihak dan Bertindak Intoleran:*

- Intoleransi Masyarakat dan Retriksi Negara dalam Kebebasan Beragama/Berkeyakinan di Indonesia*. Jakarta: Pustaka Masyarakat Setata.
- Hikam, Muhammad AS. 2016. *Deradikalisasi: Peran Masyarakat Sipil Membendung Radikalisme*. Jakarta: Kompas.
- Hefener, Robert W. 2000. *Civil Islam: Muslims and Democratization in Indonesia*. Princenton: Princenton University Press.
- Jackson, Robert. 2004. *Rethinking Religious Education and Plurality, Issues in Diversity and Pedagogy*. London: Routledge Falmer.
- Lukens-Bull, Ronald A. 2001. "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia." *Anthropology & Education Quarterly*.
- Mahmudah, Siti. 2018. "Islamisme: Kemunculan dan Perkembangannya di Indonesia." *Jurnal Aqlam*3 (1).
- Mu'arif. 2005. *Wacana Pendidikan Kritis Menelanjangi Problematika Meretas Masa Depan Pendidikan Kita*. Yogyakarta: IRCiSoD.
- Muhani, Saiful. 2007. *Muslim Demokrat: Islam, Budaya Demokrasi, dan Partisipasi Politik di Indonesia Pasca Orde Baru*. Jakarta: Gramedia Pustaka Utama.
- Muslim, Abdul Aziz dkk. 2018. *Menjaga Benteng Kebinekaan di Sekolah: Studi Kebijakan OSIS di Kota Padang, Kab. Cirebon, Kab, Sukabumi, Kota Surakarta, Kota Denpasar, dan Kota Tomohon*. Jakarta: Maarif Institut for Culture and Humanity.
- PPIM UIN Jakarta. 2016. *Policy Brief: Tanggung Jawab Negara terhadap Pendidikan Agama Islam*. Jakarta: PPIM.
- PPIM UIN Jakarta. 2016b. *Paham Eksklusif dalam Pendidikan Islam: Bahan Ajar Pendidikan Agama Islam Untuk Sekolah*.
- PPIM UIN Jakarta. 2018. "Sikap dan Perilaku Keberagaman Guru dan Dosen Pendidikan Agama Islam." *Convey Report* 1 (8).
- Qohar, Abdul. 2011. "Arah Gerakan Sosial Kelompok Fundamentalisme Salafi Lampung." *Jurnal TAPIS*, 7(13).
- Salim HS, Hairus. Najib Kailani. dan Nikmal Azekiyah. 2011. *Politik Ruang Publik Sekolah: Negosiasi dan Resistensi di SMUN di Yogyakarta*. Yogyakarta: Centre for Religious and Cross-Cultural Studies (CRCS) UGM.
- Tibi, Bassam. 2016. *Islamism and Islam, diterjemahkan kedalam bahasa Indonesia dengan judul: Islam dan Islamisme*. Bandung: Mizan.
- Ulrich Wagner, Andreas Zick. 2010. "The Relation of Formasi Education to Ethnic Prejudice: Its Reliability, Validity and Explanation." *The European Journal of Social Psychology* 25 (1).
- Wahid Foundation. 2016. *Potensi Radikalisme di Kalangan Aktivis Rohani Islam Sekolah-Sekolah Negeri*.

ABOUT CISFORM

Center for the Study of Islam and Social Transformation (CISForm) is a research institution in UIN Sunan Kalijaga Yogyakarta that is engaged in the field of Islamic study and social transformation. As a research institution, CISForm develops interdisciplinary research and has studied various actual issues in the context of Indonesia, especially with regard to the modern social transformation process. Modernization and globalization along with shift in diversity and rationality has opened up opportunities for social, economic and cultural progress.

CISForm positions itself as a center for interdisciplinary research on issues of multiculturalism, interfaith dialogue, radicalism, extremism and conflict between Islam and local culture. CISForm is committed pay close attention to the various social problems affecting the Muslim community in Indonesia, such as: poverty, underdevelopment, and violence..

CISForm continues to contribute in enabling Islam, as the religion of the majority, to address those problems. This institution has also developed programs that result in publications in the forms of books, journals, and other works that can be accessed by all scholars, domestic or overseas. Those publications are expected to reinforce Islamic study in general and in UIN Sunan Kalijaga specifically in the constellation of religious discourse and social transformation process. A comprehensive and in-depth understanding of those issues will provide a strong foundation for the birth of alternative solutions

through various programs for advocacy, learning, and community empowerment. In the effort to develop programs and activities,, CISForm has also developed a solid collaboration with other research centers and institutions, NGOs, government agencies, and other international agencies. The full commitment of those institutions towards the current issues in Indonesia will become a major capital for CISForm in building a mutually beneficial cooperation.



Enhancing the Role of Religious Education in Countering Violent Extremism in Indonesia

Gedung PPIM UIN Jakarta, Jalan Kertamukti No. 5, Ciputat Timur, Tangerang Selatan,
Banten 15419 Indonesia

Tel: +62 21 7499272 | Fax: +62 21 7408633 | E-mail: pmu.convey@gmail.com

Website: <https://conveyindonesia.com>

Collaborative Program of:

